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Tony Lumpkin's coach, that the long-anticipated destination is very near the starting point. Jolting, to be sure, may be good for the liver, and roundabout journeys through a wilderness of ideas are stimulating; but there may be, after all, quite as much pleasure and profit in more comfortable and less circuitous intellectual outings.

The essays of Samuel McChord Crothers possess in a high degree the virtue of perspicuity. They possess this virtue even in excess. It sometimes happens that the reader sees the point a little too soon and that he feels thereby deprived in some measure of the pleasurable, though somewhat meretricious excitement of a prolonged intellectual chase. But there is no one of Dr. Crothers' essays of which the meaning does not amply reward the reader, and there is none that any person, whose brain is moderately pervious to humor and to fresh illustrations of truth, would not joyfully read through even if all that is essential to the meaning were contained in the first paragraph.

One may care little about the relation that the pleasures of an absentee landlord bear to the serious conduct of life—and the author's thesis is indeed half playful. But if the essay in question were pointless—which it is not—one would find it worth reading purely for the sake of being introduced by Dr. Crothers to that estimable witch-finder, Mathew Hopkins (*Floruit* 1675). And at the end of the charming essay upon "The Taming of Leviathan" one finds oneself prepared for the reception of a profound thought. "Whoever discovers," writes Dr. Crothers, "that in union is strength is confronted by the question whether that strength is to be used or to be worshiped. He must become either an artist or an idolater. . . . The cure for idolatry is idealism." Thoughts such as this are worth while, whether expressed in light essay or in heavy disquisition.

NEW IDEALS IN BUSINESS. By IDA M. TARBELL. New York: The Macmillan Company, 1916.

The saying that honesty is the best policy is a moral coin so worn and so lacking in luster that one is ashamed to exhibit it. The notion that social justice and generosity may also be the best policy, is a coin of considerably larger denomination; it is less tarnished, and it shows far less of the dull coppery color of pure self-interest. One suspects, indeed, that this useful metal is alloyed with a considerable percentage of glittering and precious, albeit unpractical, idealism.

Behold a paradox. In Europe hundreds of thousands of men are courting sheer destruction under the impulsion of a patriotism that is noble and self-sacrificing, however calamitous in its effects. In America, hundreds of thousands of men are marching towards social betterment while waving over their heads a banner upon

which is inscribed in golden letters the motto "Business is Business"!

There are two kinds of morality—not adequately distinguished by any English terms. One is the goodness that arises from enlightenment and from the perception of all-around beneficial results; the other is the virtue of pure self-sacrifice, loyalty to an ideal that cannot be fully understood, the religious spirit that does not expect to "get anything out of religion." The first is intellectual; the second is intuitional. The first is reliable and progressive; the second is spasmodic and revolutionary. The first makes prosperous peoples and contented citizens; the second makes inspired peoples—hats off to Belgium!—and reformers.

In practise the two kinds of morality blend and interact. Both are probably functions of the same moral process. The religious ideal, then, is by no means to be lost sight of, and the modern business ideal is by no means to be despised.

Just what the ideals of modern business are—the mixed motives that they include, the business acumen and social fervor that they express, the improvements that they work into—is explained and illustrated by Ida Tarbell in her book *New Ideals in Business*. This is one of the few books of joyful information that are available to the reader today. It is thoroughly informing; it reveals not only details of management, but also the personal reactions of employers and employes. Improvement in workshops and surroundings, safety for the workers, health for every man, sobriety, good homes, shorter hours and better work, sufficient wages, experiments in justice, scientific management—these are some of the topics that Miss Tarbell treats with fullness and accuracy and with much of the lively optimism that is based on facts and figures. The movement for the employment of higher ideals in business is bigger than the average man realizes, and Miss Tarbell's book is a book to read.

THE DUEL. By ANTON CHEKHOV. Translated by Constance Garnett. New York: The Macmillan Company, 1916.

Some persons are complete realists from birth; others are by natural constitution romantic to their finger tips. These latter, while they may recognize the rightness of realism, cannot away with it. Truth, they feel, has its indisputable claims, even if it be unpleasant or unhappy truth; but the exposition of unpleasant or indifferent facts about life affects them disagreeably, just as religious persons may be disagreeably affected by psychological demonstrations of the mechanism of the brain. This is perfectly natural. But any one who is inclined to reject realism *in toto* may be strongly advised to read *The Duel* by Anton Chekhov, before allowing his opinion to solidify. This story, admirably rendered into English by Constance Garnett, will possibly convert him.